

Young (1584-1652), the king's librarian, biblical scholar and commentator, stated that he was born at Seaton in East Lothian, whereas he was born on the estate of his distinguished father, Sir Peter Young, tutor to the king along with George Buchanan, at Easter Seatown, near Arbroath in Angus.

James K. Cameron  
*St Andrews*

*But where shall wisdom be found?* Ed. A. Main. Aberdeen University Press, Aberdeen, 1995. Pp. ix + 115. £5.95.

This is a delightful collection of very short essays, published in celebration of the Quincentenary of the University of Aberdeen. With the foundation of 1495 by Bishop William Elphinstone very much in mind, the common aim chosen has been to relate theology and university and the authors – all teachers at Aberdeen, with two notable exceptions – have produced some notable material.

Almost inevitably perhaps in such a project, the quality of the contributions is uneven, but at the same time the juxtaposition of articles on a single topic makes for its own interest. William Johnstone and Howard Marshall come to rather different conclusions handling the Biblical text which is the motto of the university: *Initium sapientiae timor Domini*. David Fergusson and Iain Torrance offer more complementary and extremely thoughtful contributions on the subject of moral wisdom, though the former borrows from the eighteenth-century philosopher Thomas Reid while the latter takes his inspiration from Michael Polanyi. Patrick Edwards, Ian Bradley and James Thrower choose to inform the reader on, respectively, the original foundations of the university, the conjunction of piety and academia and the more recent importance of the study of religions in the curriculum. Here they are joined by one of the external contributors, though recently a Gifford lecturer at Aberdeen, Jaroslav Pelikan, who gives a lovely pen sketch of what may now be seen to have been the many significant events of the decade of the foundation, the final one of the fifteenth century. Lastly,, although this may not be so obviously a pairing, are articles by Brian Rosner and William

Storror, the first a less profound consideration on what a university may give to theology, the second in a sense working this out by giving consideration to Erasmus' writing on preaching, *Ecclesiastes sive De Ratione Concionandi*. Storror argues that Erasmus, read and appreciated in Old Aberdeen not least by Hector Boece, gave here an early foundation for the discipline of practical theology. Thus, where Rosner has been tempted to see it as “*perfectly possible*” though not ideal (p. 41, my emphasis) for theology to be studied and taught by those who have no faith, Storror's piece suggests that Rosner was more on the mark where earlier he remarked, on practical theology, that “[i]t is the goal to which all other disciplines must lead” (p.40).

This, perhaps, is the most important point which arises through this publication. It is expressed powerfully through the article by the other “outsider”, Jan Milic Lochman, who reflects on the motto and founding charter of his own university of Basel, that the university brings together two things, assiduous study and the *gift* of the pearl of knowledge. In terms of the foundation, but in terms of wisdom also, we are brought towards naming the name of God above all by thinking carefully about what *universitas* implies: “the dynamic inherent in the term *Universitas* is to be developed in a spirit of solidarity” (pp. 98-9). Professor Johnstone, in his theological reflections opening the book, reflects upon the same theme though with a less confident affirmation of the joy and the play of study; Professor Lochman, at the end of the collection, sees more clearly what is gifted – and what, in consequence, it is for those privileged to study themselves to give.

P.H. Donald  
*Edinburgh*

Hamish McIntosh, *Robert Laws, Servant of Africa*. Handsel Press Ltd., Carberry, 1993. Pp. xii + 291. £14.95.

The Editor of the *Records* is surely right to suggest that attention should be drawn to a publication on missionary work in a land far from Scotland. In a sense, missionary work should have a double history! It is doubly significant – for the country that is given the light